SUPPLEMENT TO

THE FRIEND.

HONOLULU, DECEMBER 1, 1879.

THE FRIEND.

DECEMBER 1, 1879.

HONOLULU, 28 November, 1879.

REV. S. C. DAMON,—DEAR SIR :—Having listened with exceeding great pleasure to the instructive and animated discourse delivered by you on Thanksgiving Day, we on behalf of the union of Congregations then present respectfully request that the Sermon be published in full. With great respect and esteem.

James M. Comly, J. M. Morton, F. P. Hastings, John S. McGrew, W. W. Hall, P. J. Lourey, W. Jarrett, Rev. L. Smith, F. Banning, F. A. Schaefer, J. B. Atherton, S. N. Castle, W. R. Castle, A. L. Smith, B. F. Dillingham, A. W. Richardson, W. D. Alexander, H. E. Whitney, C. H. Judd, C. W. Cooke, W. O. Smith.

INTERNATIONAL RECIPROCITY.

A Thanksgiving Discourse Preached in the Fort Street Church, Honolulu, Nov. 27, 1879, on the Occasion of the Annual American Thanksgiving.

BY REV. S. C. DAMON, D. D.

Luke vi, 38 : "Give and it shall be given unto you."

Giving and receiving something in return is in accordance with a great principle established in both the natural and spiritual world. "Give, and it shall be given unto you," is the broad and comprehensive declaration of Him who spake as never man spake. The great Apostle, Paul elaborates the same idea when he asserts, "He which soweth bountifully shall reap also bountifully, and he which soweth sparingly shall reap also sparingly;" and again, "Whatsoever a man soweth, that shall he also reap;" while David presents the same idea in a poetical form, "They that sow in tears shall reap in joy." Let no one imagine that these Scriptural utterances have merely a religious and spiritual bearing. Samuel Taylor Coleridge, the great English philosopher and poet of the past generation, remarks in one of his Lay Sermons, that in Scripture is contained all genuine and profound statesmanship. Herein is distinctly recognised and involved the principle of Reciprocity. The Rev. A. W. Loomis, author of a volume on "Confucius and the Chinese Classics," remarks on reciprocity : "We have said that we find in the writings of the sages that which reminds us somewhat of the precept, 'Love thy neighbor as thyself;' and yet we have not found quite that. We have the golden rule several times stated in its negative form, 'Do not to others what you would not have others do to you,' and rarely in the positive form, 'Do to others as you would that others should do to you,' and to this people may be exhorted by appealing merely to selfish considerations." (Page 396.)

May not this principle be deemed a suitable theme for a Thanksgiving discourse on an occasion when the pleasant memories of an American Thanksgiving blend and mingle with reminiscences of Hawaiian Independence. We meet as Americans, yet on Hawaiian soil, and under the protection of a government invigorated, strengthened and fostered by the underlying and overshadowing influences of the Great Republic.

My object will now be to speak upon—

INTERNATIONAL RECIPROCITY—*its benefits, and its relations to Commerce, Science, Literature and Christianity.*

I. COMMERCE.—The history of the world includes among its most important elements the history of commerce. There has always existed a traffic among the nations. The products of one clime and nation are exchanged for those of another. It would appear as if a nation's growth and development essentially depended upon its foreign commerce. Among the most interesting features of ancient history we are ever meeting with facts relating to commerce and trade among different nations. In the world's early history we are made acquainted with Phenician commerce along the shores of the Mediterranean and extending to the tin-producing island of Britain. What interest gathers around the commercial ventures of Hiram and Solomon, fitting out their ships from Ezion Geber to trade with the spice islands of the far-away lands of the Indian seas, and not returning for three years, but when they arrive bringing "gold and silver, ivory and apes and peacocks." Grecian and Roman commerce is a grand subject for study. How much the pages of Homer and Virgil are enlivened by the voyages of their heroes and heroines. What interest gathers around the ship which conveyed the Apostle Paul from a port of Syria to Rome, sailing along the shores of Cyprus and Crete, of Southern Italy and Sicily. Then follows the commerce of succeeding ages, including the supremacy of Venice, until the discovery and commerce of the New World engrossed the wealth, enterprise and shipping of all the nations of Europe. For nearly four hundred years this vast field of enterprise and commercial venture has been enlarging until now. God is employing the commerce of the globe as one of the potent agencies for bringing the nations of the earth into fellowship. Remarks ex-Governor Stanford, in a late report on the Central Pacific railroad : "The wealth of the country depends on the cheapness of transportation, while printing, steam and the telegraph are bringing all nations into one neighborhood." Remark Messrs. Fisk & Hatch, bankers of New York, in a late circular : "The marvelous drawing together of the nations of the earth in financial matters makes the bonds of the United States Government almost as home-like in England, Germany and France as their own national bonds."

After more than twenty years of persevering and persistent effort, the United States and the Hawaiian Islands entered into a treaty of reciprocity, taking advanced ground on the line of international commerce. It was an important measure for a great commercial nation to enter into a reciprocity treaty with the Hawaiian Kingdom. Standing in this pulpit, and delivering a discourse on a similar occasion, in November, 1874, five years ago, I then remarked : "America has been the foster-parent of Hawaii nei, and now the latter asks for a still more intimate bond of union, such as will be formed by a treaty of reciprocity. I do most earnestly maintain that it would prove mutually beneficial,—beneficial to the Islands, but still more beneficial to the United States. These Islands are what the people of Oregon and California need to complete their commercial integrity and unity, such as may be secured by reciprocity." The results of reciprocity, I believe, fully confirm what I then asserted ; Custom-house statistics also point in the same direction. This treaty seems destined to work out results of vastly greater moment than were anticipated. Capital and labor are attracted hither from America, Europe, China and the islands of this ocean. We are just beginning to witness the commercial benefits of reciprocity. Our Islands will become more and more to Oregon and California what the East and West India islands are to Europe and America.

"Trade," remarks a writer in the Boston *Advertiser*, "will not endure unless it is based on the golden rule—unless one treats the man with

whom he trades as he would himself be treated." This writer then proceeds to show how the great Fenelon illustrated this idea in his "Telemachus," while Mr. Wells, the American political economist, does the same in reference to Adam Smith, the author of "The Wealth of Nations." The U. S. Government, in negotiating this treaty with the Hawaiian Islands, has manifested a generosity and nobleness which is not to be without its happy influences upon other nations. Other treaties of reciprocity will follow. Among the recent items of intelligence from Japan, I have read the following newspaper report: "The new treaty between the United States and Japan was signed July 25th, and is kept secret. This treaty is understood to confer reciprocal commercial advantages, from which all other nations are excluded, except on condition of accepting the mutual obligations." It is well known that England and Germany are now pressing the Japanese Government upon points really involving the independence of the Empire, while the United States Government is upholding that Empire, as it did Hawaiian independence when European nations would have blotted it out of existence.

I cannot refrain from here refering to the most signal manner in which Hawaiian national independence was preserved and secured. Most nobly did Richards, Judd, Ricord, Lee, Allen, and specially R. C. Wyllie, stand up for Hawaiian independence. The long and successful ministerial career of Mr. Wyllie is quite noteworthy. The stern Scotchman would not flinch or give way one iota when the King's prerogative was infringed upon. He never would have allowed His Majesty to have signed such a treaty as has just been negotiated between the Samoan Islands and England. It is well for us that we have no Consular Courts. In the recent treaty negotiated by our Minister, the Hon. Mr. Carter, between the German Empire and the Hawaiian Kingdom, there are no clauses compromising or humiliating the King's sovereignty. Treaties of amity and reciprocity, when based upon sound principles, tend to strengthen and establish a nation's independence. The leading principle for which Mr. Wyllie so resolutely and astutely contended during nearly a quarter of a century, was this: The Hawaiian Kingdom, though small, should be treated as an independent nation, and its King as an independent sovereign. Happily he lived to see this principle established and acknowledged by America and European nations; hence, when His Majesty negotiated the Reciprocity Treaty with the United States Government, other nations had nothing to say so long as treaties with those countries were not infringed.

The 28th of November, 1843, may be observed as the date of Hawaiian independence, but it was many a long year before the Island-Kingdom was treated as *fully* independent. On that day, however, it was that England and France did "engage *reciprocally* to consider the Sandwich Islands an independent State."

II. Science.—International reciprocity in matters relating to science is a most interesting subject of contemplation. If in some astronomical observatory in Europe the discovery of a new planet is made, the fact is immediately telegraphed to all the other observatories of the globe. When any important discovery is made in the science of chemistry, or geology, botany, or mineralogy, the whole scientific world is made acquainted with the facts, and soon the reading public enjoy the publicity. How rapidly the marvelous discoveries of Edison have been published throughout the world. Advances in every department of science are published and republished until they become familiar to the friends of science in all lands.

It is a most interesting fact that in times of war among nations, the stern and bloody rules of belligerents sometimes yield to the mandates of science. When Napoleon was at the height of his power and all Englishmen were prohibited from travelling on the continent of Europe at the peril of arrest and imprisonment, an exception was made in favor of one man—a man of science—Sir Humphrey Davy, the chemist and discoverer of the miner's safety lamp. Perhaps the following example is still more noteworthy: During the Revolutionary war, when the Americans were battling for their independence, Dr. Franklin, the American Plenipotentiary Ambassador at the Court of France, forbade American privateers molesting any of the squadron of ships under Captain Cook's command in his scientific voyage around the globe. France and Spain are reported to have imposed a similar interdict upon their cruisers. In acknowledgment of Franklin's magnanimity, the British Admiralty, in the name of the King, presented Dr. Franklin with a copy of Cook's Voyages and a gold medal. One more most striking illustration of this point: Some hundred years ago, when France and England were at war, and while the first Eddystone lighthouse was in process of erection, a boat's crew of English workmen were taken prisoners. They were immediately sent back by the French monarch, with the laconic message that he was waging war with the King of England, *not with mankind.*

It was no ordinary compliment which Agassiz paid to the scientific and liberal views of America when he left the Old World and cast in his lot among the inhabitants of the New World. Having been sent to America by the Prussian Government to execute a scientific commission, he met with such kindness and liberality, especially among the promoters of the coast survey, that afterwards no tempting offers from any European court, university or scientific society could tempt him to return and relinquish his home in America. He was "enabled to push his scientific researches on all shores from Maine to Texas, as well as along the Pacific. It bore him up the Amazon and around Cape Horn." For years he employed Mr. Garrett to collect specimens of natural history in our island waters, and was better acquainted with the fish in our ocean than any other living scientist.

The history of efforts to explore the cold regions surrounding the North Pole, and the recent astronomical observations relating to the transit of Venus, indicate the incalculable benefits of international reciprocity in scientific matters. But in no department may this subject be seen in a more favorable light than in that series of International Expositions, commencing with that of England in 1851, under the patronage of the Prince Consort, and followed by the Expositions of France, Austria, and America's grand Centennial, and to be succeeded by others in Europe, Australia and Japan. The influence and results of these exhibitions of skill in manufactures and displays of scientific research are something absolutely wonderful. They are revolutionizing the world of art, mechanics and science. Scientific and useful knowledge is thereby spreading all over the habitable globe, even penetrating the old and conservative nations of China, Siam, India and Japan. What is more remarkable, the dark continent of Africa is receiving a portion of these rays of scientific light. From the report of Dr. Means at the late meeting of the American Board of Missions, held last month in Syracuse, N. Y., we learn that not less than a half-score of scientific societies in Europe are pushing their researches on the continent of Africa. One French journal remarks that "the African question preoccupies all minds," while the same journal quotes the remark of "one of the greatest poets of the world": "In the nineteenth century the white man has made a man out of the black; in the twentieth century Europe will make a world out of Africa." Adds Dr. Means: "Germany, France, Belgium, Portugal, Italy, all have their parties of scientific explorers penetrating the vast unknown, while commercial companies are organizing for manufacturing, for traffic, and for communication by canals, railroads, telegraph lines, steamboats and elephant trains." Africa—that stronghold of ignorance, heathenism and savagery—is now being attacked in the north, east, south and west. Both scientific men and missionaries are resolutely determined to storm this citadel of ignorance, superstition and slavery. In the grand assault many noble men may fall, but the command has been given to close up and push forward. The news comes that the noble Mullens, of the London Missionary Society, has fallen while penetrating to the interior, but other missionaries and explorers will follow in the footsteps of Livingstone, Stanley and their compeers. The world is now just beginning to witness the grand results growing out of Livingstone's toils and labors. What a noble career, and how sublimely it terminated. Penetrating as far as his failing strength will allow, he kneels alone and dies—for his body was actually found in that position! His remains are rudely but carefully embalmed by his faithful and devoted servants, and borne more than a thousand miles on their shoulders, through jungles and morasses, over the hills and rivers of Africa, to Zanzibar, from thence to be conveyed to England, where they were finally taken to Westminster Abbey, there to receive the highest honors which could be paid to them. What a life! What a death! What a burial! Science and Christianity may well clasp hands over the earthly remains of the noble explorer and humble missionary!

III. Literature.—Reciprocity in literature among different nationalities is a most delightful subject for review. Our thoughts are elevated above material interests, and we are invited to witness the action and reaction of mental aspirations in the realm of genius. A book of genius—"Uncle Tom's Cabin," for example—is published, and in a very few months it is translated and published in perhaps twenty different languages,

and read by millions. The writings of some popular authors are as extensively circulated in other languages and parts of the world as in the language and part of the world where they originally appeared. Scott, Dickens, Macaulay, Longfellow and many other authors are known throughout the literary circles of all civilized lands. Dean Stanley pronounced "Pilgrim's Progress" and "Robinson Crusoe" as the best read and most widely circulated books ever written in the English language; they are not only read in our own language, but I know not how many more. There is a translation of Bunyan's Pilgrim into the Chinese, and the same is now being done for Shakespeare. The limits of international reciprocity in literary matters are co-extensive with the wide field of printing. (It may be a question whether international copyright, so much desired by some, would not be a hindrance to this universal international reciprocity in literature.)

This great and noteworthy result has been essentially brought about within the last century. De Quincey, in one of his essays, remarks that "Lessing, the great German author of the last century, and Dr. Johnson, the equally eminent writer of England, living at the same period, each presiding over the literatures of their respective countries, were not only not acquainted with each other, but probably never had heard of the other's existence." How changed the state of literary affairs in Europe and the wide world at the present time! The literary men and women of Europe and America form now one literary republic. By correspondence, exchange of books and periodicals, and personal acquaintance, they are brought into familiar and charming fellowship and friendship. When European writers visit America, or American writers visit Europe, all doors are opened to them where dwell the lovers of learning, science and literature. The brilliant essayist Taine, of France, is as well known in England as in his own country. Longfellow is said to be as much admired and read in England as America; while all the English essayists, historians and poets would be equally at home in the New World as in their own native land. Literary men, natives of the far away lands of India, China and Japan, are reading with intense avidity the literary and scientific journals of Europe and America. The writer of ability or author of genius, in any department of literature, throwing a pebble into the great ocean of authorship, may witness the receding waves dying away on the most distant shores of the reading world, now becoming more and more co-extensive with the inhabitants of our globe.

IV. CHRISTIANITY.—In its nature and principles Christianity implies reciprocity among all dwelling upon the earth. The Apostle Paul dashed forth with a bold stroke when he said, "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all." The Gospel was to be preached among all nations. It was among the hardest efforts for the disciples of Christ to learn this lesson. As centuries have rolled away, these principles have become more apparent. Our century presents the sublime spectacle of the Church universal being engaged in a noble crusade to evangelise the heathen world. The barriers of nations have been crossed. There is no longer a moral Chinese wall. Missionaries of many different societies are laboring in India and China, Africa and the islands of the sea. American missionaries are found beside the Pyramids of Egypt and in all parts of the Turkish Empire. It has been my privilege to converse with our missionaries on the banks of the Nile and Columbia river, with those laboring in Micronesia, and those under the shadow of the Acropolis in Athens and the snow-covered Mount Lebanon in Syria. Missionaries from France, Germany, England and America are laboring in Southern Africa. There is something truly grand in this instinctive desire among all true Christians to spread abroad the Gospel. Our Islands afford a most admirable illustration of what may thereby be accomplished, and also of the reflex influence upon America, sending hither a missionary who became our Minister of Public Instruction, and erelong his son returns to fight on the battlefield of Gettysburg, and finally to become Principal of one of the most flourishing institutes for the education of the colored youth of America. Listen to the statement in the last Annual Report of that flourishing school at Hampton, Va.:

"The key note of the endeavor to build up the Hampton Institute is struck in the statement that the personal acquaintance of its principal officers [General Armstrong and J. F. B Marshall, Esq.] with the missionary work in the Sandwich Islands suggested the course to be pursued here. The manual labor system has had one of its best illustrations in the educational system of that remote Kingdom."

Here is international reciprocity of the best description.

THE CHINESE QUESTION

In the onward march of these principles and spread of Gospel ideas, I am not ignorant of the national conflicts which arise and of the race animosities engendered. This conflict of race prejudices is before our eyes. A discussion of the subject is sharply presented in the newspapers of America and those of our Islands. Every mail brings news relating to the conflict among political leaders, and even Christian editors, upon this subject. The gravity of the discussion I would not overlook or the mighty issues ignore. Not a few, even among good Christian citizens, follow in the wake of a demagogue who has uttered the party cry and watchword, "The Chinese must go." This is not a new cry. It was not heard for the first time on the sand hills of San Francisco. Less than forty years ago it was heard on the opposite shores of the Pacific, in China, "Englishmen must go—those foreign devils." Kearney's shriek is but a faint and feeble echo of the "Heathen Chinee."

May it not be useful to enquire how the issue was there met? Did the Englishman go? Why not? Was his presence any less offensive to the people of China than that of the Chinese to the people of America? The opium war followed, and in August, 1842, peace was restored; but China was compelled to pay $21,000,000—including $12,000,000 as war expenses, $3,000,000 to injured English merchants, and $6,000,000 for opium destroyed. Hongkong becomes an English colony. America looks on approvingly, and illustrating, perhaps, the old fable of "pulling the chestnuts out of the fire." Her statesmen—Webster, J. Q. Adams, and Alexander H. Everett—took the ground that China had no right, according to the law of nations, to isolate herself, but must enter the sisterhood of civilized nations. Caleb Cushing goes as the American Minister to China, and is succeeded by Mr. Everett. The Chinese are made to understand that they must treat with "outside barbarians," and must repudiate the doctrine now so speciously advocated by some, that every nation had the right to protect itself by excluding immigrants seeking a domicile in a quiet and peaceful manner. The question arises, Shall the policy of the statesmen and diplomatists of England and America be now repudiated?

Imagine not that the end has come. Dragon's teeth which war has sown in China may produce a harvest of armed men. An educated and intelligent Chinese gentleman, residing in London, writing for that leading English periodical, *Fraser's Magazine*, only two years ago, thus expresses his views: "Depend upon it, as soon as China thinks herself in a position to carry out her wishes, she will at once repudiate the clause legalizing the traffic in opium; and if England asks why she does so, she will answer that the moral sense of her whole nation requires it, and that justice, humanity and righteousness demand it. If England should then declare another war against her in support of the wicked cause, she will refer the matter to the impartial judgment of the world—the United States and the great Powers of Europe—rather than submit to the stipulations of a treaty, the terms of which were dictated and almost extorted after a most disastrous war, and the effect of which has been the ruin of her subjects."

Is this subject at rest? Is it forgotten? Only a few weeks ago, at the meeting of the International Evangelical Alliance held in Basle, Switzerland, where were assembled the leading laymen and divines of Europe and America, the world-wide and renowned Professor Christlieb, of Bonn, Germany, brought forward the opium question, and the following resolution was adopted unanimously, the whole assembly rising to make more emphatic their condemnation of this immoral traffic: "The assembly holds that the interest of Christianity itself urgently demands that there should be a change in the policy hitherto pursued by the English Government in regard to the opium trade, and commissions its officers to lay this resolution before the Secretary of State for India."

A Scottish missionary, Rev. Mr. Shoolbred, returning from India, thus addresses an assembly of his countrymen. In speaking of the efforts of the English in behalf of those suffering from the famine, he remarks: "I am sorry to say that by their opium traffic they are counteracting their own measures and doing much to intensify the terrible famine evils which they desire to avert. It is high time, I think, that the enlightened public opinion of Christian Britain should rise up and demand the suppression of this infamous traffic; and I deem no apology necessary for bringing the subject before this large and influential assembly of the Christian people of Scotland."

I have discussed this subject because in its ultimate bearing and decision our Island Kingdom is most intimately concerned. There must

be commerce and reciprocity among nations, but upon what principle? Those of low, selfish and merely pecuniary greed, or that noble principle of doing unto others as you would have others do unto you?

It was upon this latter principle that, I believe, was negotiated what is known in the history of diplomacy as the Burlingame Treaty between the United States and China. That treaty for a season met with much opposition in China, England, France and Germany; but few diplomatists ever so effectually succeeded in disarming all opposition as did Mr. Burlingame. Listen to the brief address of Lord Stanley, when presenting Mr. Burlingame and the members of the Chinese Embassy to Queen Victoria, at a lunch given at Windsor Castle: "It is true a certain degree of opposition, originating in the real object of the Chinese mission, coupled with a desire to adhere to old traditional British coercion policy, met Mr. Burlingame on his arrival in England, but this has all passed away. Mr. Burlingame, by his dignified course, and feeling the grandeur and importance of the high trust confided to his care, has conducted himself in such a manner as to completely disarm opposition and create a favorable impression, not only for China, but for the United States; for, while acting as the representative of China, his dignified bearing and progressive ideas have exhibited him as a true type of the representative American." I am not aware that any American ever received a higher compliment from a British statesman at the Court of St. James. I do not forget Mr. Burlingame's visit to Honolulu, and the convincing manner in which I heard him unfold, in clear and lucid style, the great object of his visit to America and Europe. He was a born diplomat of the noblest type.

I would now ask, Is England, is China, is America to recede from the fundamental principles of that treaty? No. Articles of that treaty may be modified, but the full gist and substance of that treaty will remain. It forms an important epoch in treaty negotiaions between the Occident and the Orient. In its essential features it was a treaty of reciprocity, based on the principle of my text, "Give, and it shall be given unto you." The principle of the Golden Rule was also recognized. It forms the basis of all good statesmanship the world over. The leaven is gradually permeating other Oriental nations. President Grant's visit to Japan and elsewhere is not to prove barren of important results. While he was sojourning in China and Japan, matters of grave importance were under discussion.

Perhaps this somewhat lengthy discussion of international reciprocity would more appropriately follow than precede a Thanksgiving dinner. There is an impression that the descendants of the Puritans have somewhat degenerated and are not what their fathers were. This is doubtless true when tested by our ability to listen before dinner patiently and submissively to the long two-hours sermons of the clergy. But bear with me a moment longer, and I will close. Has not honorable reciprocity always been one of the traditions of the American people? Because England would not grant to the colonists representation in Parliament when taxes were imposed, they declared war and asserted their independence.

During the past century the same idea has been carried out, until Germany finally yielded the point in regard to the rights of citizenship, when England also submitted. Shall America now go back on her principles in negotiating with China? It hardly seems possible. President Hayes, by his timely and prompt veto of hasty and ill-digested measures in Congress, relating to the Burlingame Treaty, saved the United States from the disgrace of becoming a Treaty-violating Power among the Nations. He merits thereby the thanks of all the friends of America, at home and abroad. Has not the time fully come when the civilized nations of the earth must recognize the fact that the Chinese are not to be made an exception to acknowledged principles of International Reciprocity? They form a fourth, if not a third, part of the world's population. No waving of a magician's wand is to banish them from any land where they go in a quiet and law-abiding manner, following the lines of trade, commerce, industry and labor, pursued by the representatives of other nationalities who are allowed to migrate and there take up their abode. They are not to be made the grand exception. The sooner the people of the United States, British Colonies and Hawaiian Islands recognize and acknowledge this principle, the better for their peace and prosperity. Mr. Seward's sublime forecaste respecting those who are to take part in "the world's great hereafter," inhabiting the shores and islands of the Pacific, evinced a prescience that it would be well for the politicians and statesmen of the present day to heed and follow. Remarks a recent able English writer: "The Chinese are becoming a power whose political influence must be acknowledged, and that speedily by European Nations." Furthermore, "China is hastening to take her place where she might not be dictated to by combined Europe." It is a significant fact that Wheaton's "Law of Nations" has been translated into the Chinese language by an American missionary.

I do not forget that I am standing in a Christian pulpit, and that God's Word is open before me. Therein I find much to guide both the statesman and Christian, the patriot and philosopher. Says God, by the mouth of His Prophet Ezekiel: "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." Events in our day appear to be rapidly hastening to the final culmination of that vision, interpreted by Daniel, when the stone cut out of the mountain without hands, became a great mountain and filled the whole earth. The enlargement and development of the Kingdom of God, symbolized by that stone, were never more rapid than during the nineteenth century. God rules among the nations. Bancroft, the historian, most forcibly expresses this idea I am endeavoring to set forth, when he remarks: "When the hour strikes for a people or mankind to pass into a new form of being, Omnipotence steps along mysterious ways, like a messenger through the darkness of night, and with unseen hands draws back the bolts from the gates of futurity. Those who plan resistence find themselves in conflict with the Will of Providence, rather than with human desires." The hour, *has it not struck* for China and other nations inhabiting the islands and the long lines of shores surrounding the Pacific, to pass into new forms of being? The decree of Providence, has it not gone forth? There can be no effectual resistence. Our great aim should be to shape our lives and plans to harmonize with the Divine plan. Grave questions are looming up for discussion relating to the future of Hawaii Islands. Not only is the future of our Island Kingdom identified with the fortunes of the Great Republic on our east, but also with the destiny of that greatest of earthly empires on our west, so far as population is concerned. The question arises: Would not the perpetuity of Hawaiian rule be more secure with a few thousands of immigrants from the latter country, coming with their simple habits and agricultural propensities and obedience to law, inherited from a remote antiquity, and non-political aspirations, rather than with an equal number coming from the opposite shores with their reckless habits and desires for speedy fortunes? But I *must* close. You who believe in the Bible, in Providence, in missions to a heathen people, now is your golden opportunity to fall into line and march forward with the friends of Christianity and humanity in other lands. Never was there a more opportune season for pushing forward the grand and glorious evangelizing agencies designed to impress gospel ideas upon four hundred millions of our race. Our Island Kingdom occupies a most advantageous outpost for carrying forward this noble undertaking of a world's evangelization. Christ's Kingdom has been established and must spread. It is a kingdom for which the Apostles labored, the martyrs bled, and all good men and women have prayed. Among this glorious company were the Pilgrims of Plymouth, and the Puritans of Massachusetts Bay. In honor of their precious memory, we, dwelling on this Island of the Pacific, observe this Day of National Thanksgiving:

"God bless our native land;
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might."

P. S.—Since the delivery of this discourse our attention has been called to a long and carefully prepared paper, by S. Wells Williams, L. L. D., Professor at Yale, and which was read before the Social Science Association, at Saratoga, Sept. 10th, 1879, upon *Chinese Immigration*. The principles taken in this discourse are more fully established in this paper. It is published in the New York Independent of Sept. 25th and Oct 2d, 1879.

In this paper, President Woolsey is quoted as authority on "International Law," "The Right of Emigration," he says, "is inalienable. Only self-imposed or unfulfilled obligations can restrict it."

The late Gov. Morton, (father of United States Consul at this port) chairman of the Congressional Committee to investigate the Chinese affairs in California, thus writes, respecting the Burlingame Treaty:

"When this Treaty was concluded with China, it was regarded by the whole nation as a grand triumph of American diplomacy and principles; and Mr. Burlingame was regarded as a benefactor of his country by having secured to Americans the protection of the Chinese Government and the right to live there and trade, and for having secured from China a recognition of what may be called the great American doctrine of the inherent and inalienable right of man to change his home and his allegiance. For the recognition of this doctrine we had been struggling by negotiation ever since we had a national existence, and had succeeded with them one by one. Within the last eight years we have secured its recognition by Germany and other European States that had long held out against us."